

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 93.

## The Principles of Nature.

### HARMONIAL CONVENTION.

Sunday, 15th January, 1854, the delegates from different circles met, pursuant to notice, at the Stanford Hall, in the city of Auburn. At ten o'clock, A. M., Mr. Jarvis arose and moved that Mr. Ira Hitchcock, of Oneida, act as President of this Convention; which was carried unanimously.

Mr. Hitchcock came forward to the stand, and in a brief speech of twenty minutes thanked the Convention for their confidence; recited some of the principles conducive to harmony, the incentives to progression, and concluded by elucidating the necessity for conventions, and asking the united effort of all to maintain uninterrupted harmony.

On motion, Messrs. Wm. Plank, of Lenox, Madison Co.; Nathaniel Draper, Rochester, Monroe Co., and Miss Francis O. Danforth, Springfield, Conn., were elected Vice-Presidents.

Mr. S. B. Tucker, Auburn, Cayuga Co., and Mrs. L. N. Coleman, Rochester, Monroe Co., were elected Secretaries.

Messrs. A. J. Davis, Hartford, Conn.; P. B. Randolph, Utica, N. Y.; Milo Cadding, and J. L. H. Jarvis, Rochester, Monroe Co.; G. M. Frisby, Scott, Onondaga Co.; Mrs. Sarah H. Tucker, Mrs. Eliza Bush, and Mrs. —— Hibbard, Auburn, N. Y., and Mrs. H. C. Barber, Scott, Onondaga Co., were elected a Committee to draft resolutions and prepare business for the action of the Convention.

Messrs. Joseph Seavilleburg, Owasso; Samuel Brown, Lanson Bush, L. J. Hibbard, and G. W. Hyatt, Auburn, N. Y., were elected a Committee on Finance.

The President, Mr. Hitchcock, then read the call for the Convention, and remarked that we live in an age in which progress is a distinctive character. That as soon as man discovers an idea in advance of that previously entertained, he lets go of those formerly accepted and received and grasps at the new. The public mind seizes upon it, and, enlarging the same, endeavors to keep pace with the march of improvement. That this Convention had met to discuss those principles which are broad enough to include the great brotherhood of mankind. That all should think and feel for themselves with respect to the great principles of the age.

Mr. N. DRAPER said, that where there had been the least of external views and principles mixed with the intelligence and communications received, there the inspiration has been the most pure and harmonious. That he hoped, during the sitting of this Convention, all will become so affected with pure unanimity, and so far harmonize, as to advance to the beatitudes of the harmonious circles in realms ethereal.

The Committee on Business entered the hall and reported through their chairman, Mr. A. J. Davis, the following resolutions:

1st. Resolved—That it is the constitutional prerogative of the human mind freely and dispassionately to examine and investigate each and every thing to be found in the Bible, as well as out of it; that the soul should freely and fearlessly prove all things, and hold fast that which is good; that any theory, hypothesis, philosophy, sect, creed, or institution which fears investigation, openly manifests its own weakness and implies its own error.

2d. Resolved—That every form of theologic sectarianism is both anti-progressive and anti-religious, and practically retards the development of the principles of eternal justice; and that henceforward all sectarian distinctions should be abandoned by every friend of individual elevation and social harmony.

3d. Resolved—That, in accordance with repeated demonstrations, and the experience of thousands in these United States, we believe in the nearness of the spiritual world to the natural world; in the possibility of spiritual intercourse between the two worlds; in the special providences and ministrations of the so-called departed Spirits; and that we believe in their earnest endeavors to assist mankind to a practical realization and manifestation of the kingdom of harmony on earth, in the form of a higher social state, wherein each individual, male and female, without competitive distinctions and differences, will enjoy an equal right to life, liberty, equality, and the pursuits of happiness.

4th. Resolved—That the Mosaic dispensation was an age of force; that the Christian dispensation was an age of love; that the Harmonial dispensation is an age of wisdom. And that, in accordance with the experience of all men and all nations, wisdom (which embraces reason, or understanding, in accordance with nature's immutable law) is necessary, in the opinion of this Convention, in order to harmonize the elements of force and love—the lion and the lamb—and bring them practically to bear on the physical, political, and spiritual interests of the great brotherhood of mankind.

5th. Resolved—That the human mind, while it is the master of one set of circumstances, is no less the subject of another. That man is formed favorably and unfavorably, in equal correspondences, and in exact ratio with the nature of the influence which surrounds and acts upon him before and after birth; and that, therefore, individual reform, or redemption from inward imperfections, is impossible in the opinion of this Convention, except through the instrumentality of a new social organization, which shall destroy existing antagonisms between producer and consumer, between labor and machinery, between interest and duty, and which shall provide with equal justice for the elevation and development of every son and daughter of humanity.

6th. Resolved—That the warring elements which now shake the fabric of society, such as war, human slavery, intemperance, profligacy, and every other perversion and inversion of the love principle, every negative of good, are the legitimate effects of causes lying within our sphere of existence; and that it is man's highest interest to remove all these unseemly excrescences from the body of humanity. To do which we must leave the sphere

of effects, and search diligently for the producing causes, which, when found and removed, will permit the normal growth of humanity—will renovate society, and establish the kingdom of harmony, which is heaven on earth.

7th. Resolved—That these causes are to be found in the principles of self-love. That the pure development and exercise of every faculty produces harmony or bliss, while an improper exercise thereof produces discord and all the fortuitous events called evil. That it is, therefore, the right, as well as the duty, of every individual member of society to begin and prosecute the work of reform at home, in their hearts; thence working outward, exert an influence on the world; using all lawful means for the extirpation of discord from the page of human life; elevating, as a standard, the eternal laws of nature and the immutable teachings of justice and reason.

After reading, the resolutions were adopted as the basis for discussion in this Convention.

The first resolution was called and read, and

Mr. Davis remarked, that the human is the only faculty in the universe endowed with reason. That this great faculty is the only species of right which has the power to measure any fact within its vision. Seraphs are endowed with reason; but their reason is the same as the reason of any human creature, except being increased in capacity. My reason is just as good to ascertain that trees grow, winds blow, and waters run, as the reason of an archangel. We have come to the height of reason in man, in which his constitutional prerogative is to think, to analyze the Bible, and to fix the right and wrong within its contents.

Reason is a faculty which is ever true to itself. You say the Bible is inspired, because the writers say so; yet this is not reason. Suppose you say the book addresses itself to our reason, which comprehends it. Then reason says: If you comprehend the Bible, the power comprehending is greater than the thing comprehended. Therefore the book can not be greater than the mind comprehending it, and, therefore, your minds are as much inspired as that of the mind which wrote that book. Why did Paul say, "Prove all things, and hold fast that which is good," unless the faculty with which we prove it is a higher inspiration than the thing contemplated? Paul was sectarian, and sometimes showed that disposition in his writings contradicting something which he had previously said. If he was not sectarian, why preach that if any person preach another gospel let him be accursed. These are dogmas, and the churches hold the same doctrines at present.

Reason is that God-given faculty which elevates man above nature.

Mr. Milo Cadding said it was his misfortune to be on the unpopular side. We should consider the Bible in the value of the past, and receive new light. That Spirits now, and those who communicated in olden times by inspiration, did communicate a falsity. Consequently the Bible is somewhat questionable. The angel of wisdom, in the ages past, found that in order to impress mankind it was necessary to stop direct communication and resort to actual demonstrations.

Mr. P. B. RANDOLPH, of Utica, N. Y., became clairvoyant and said, that he did not believe in evil, or a principle of evil; that it was a negative principle, and could not be operative or maintain an existence. That no negative currents in nature possess the powers of permeation or resolution. Ergo, evil being negative can not change the most minute particle of goodness by analysis, suppuration, abrasion, or resolution, because its principle is destitute of any principle of vitality.

That those Spirits who wrote the Bible were those who gave it from the plane or stand-point on which they were elevated. The Bible does not contain the sum-total of all truths; for we see new truths dug up daily from the depths of immensity.

That the Spirits which wrote the Bible were truthful and incapable of duplicity. That any power which attempts to act, think, or speak for another, is usurping its rights.

If mankind have brains, it is their duty to exercise the faculties embodied in those brains.

All have a principle sitting enthroned in the temple of reason, which smiles approbation at that which addresses itself to his reason.

Man has not been allowed to exercise his reason, but has been trammelled. The Harmonial Philosophy teaches that a door of progress has been opened through which man can advance on the planes of truth. Man can not build a pyramid beginning at the top, but must commence at the base, lay deep foundations, and then erect thereon the superstructure.

On motion, the Convention adjourned to meet at two o'clock, p.m.

January 15th, two o'clock, p.m., the President called the Convention to order, when

Mr. RANDOLPH resumed his remarks, and said: In this land of liberty and age of free inquiry it is the prerogative of the mind to examine all the laws of nature and their emanation from the First Cause. We must look into the science of universal nature, and teach the world the language written by the mighty fiat of Omnipotence on its breathing pages. The language of the human mind should not be restricted to free inquiry, or be left in fear of any thing. It is the prerogative of all to dare investigation; and man can look into the laws of his being. Man should be examined in all his bearings, and the relation he bears to the mission which brought him to earth; also, the history of his prospects for the future.

We have had various systems of theology, but have been unable to satisfy the human mind. We seek truth, and the truth shall make us free. We seek instructions from Nature's great book; we peruse its pages with awe, for it is the book of God. His image is traced in unmistakable characters on its ponderous pages, and can not lead astray.

Mr. J. L. H. JARVIS, of Rochester, followed in a very fine vein of thought—rich in language and happy in identity—which, it is regretted, we were unable to report.

Mr. Jarvis remarked, that Paul, in all his teachings, failed not to enjoin that, if women "would learn any thing, let them learn of their husbands at home; for I suffer not a woman to speak in an assembly." This, as designed, called to the stand

Mrs. L. M. COLEMAN, who remarked, that she was happy to learn that woman was privileged to stand on this platform, being acknowledged an associate with the lords of creation; here to advocate the great truths of universal harmony. That she had not come prepared to display a *talent* for oratory, or to persuade the world by logical arguments; but that it gave her inexpressible delight that the Harmonialist acknowledged the independence and equality of women, physically, morally, and intellectually. That if any thing tended to increase the enjoyment of women, it is that they are privileged, in common with the sterner sex to investigate *truth*, and promote the cause of human happiness, which she held to be one strong feature in the doctrine of Women's Rights.

Mrs. H. C. BARBER spoke some time while in the trance state, but which was not reported.

Mr. A. J. DAVIS read the second and third resolutions, and remarked, that the Mosaic age was one of force; the Christian age was one of silver; and the age now dawning on the world is one of gold. That the Mosaic age was one in which an eye was required for an eye, and a tooth for a tooth, and "that in the day thou eatest thereof thou shalt die." Every matter was accomplished by power stern justice.

All sectarians, or dogmatists, do unavoidably, from the nature of their creeds, fall into the iron or force age. The Methodist, the Baptist, and the Presbyterian have got into the force or iron age; and the silvery tone of peace has given place to currents as positive as an avalanche from the top of the Alps. Mr. D. trusted that the silvery tone of peace on earth, goodwill to men, would soon give place to the golden symbol of progress; that in its onward march it might embrace all of every class, sex, color, sect, religion, or cast, where intellectuality may be found.

Mr. IRA HITCHCOCK, of Oneida, spoke to the second resolution in a powerful and logical manner. Having torn the cowl and toga from the ermine head of old theology, he, with honor to himself, did communicate a falsity. Consequently the Bible is somewhat questionable. The angel of wisdom, in the ages past, found that in order to impress mankind it was necessary to stop direct communication and resort to actual demonstrations.

Mr. A. J. DAVIS said, man is like a horse on a ferry-boat, who backs, and backs, and still as he moves carries himself, and all the willing ones, across the river despite his own retrograde movement. Thus, with the mind of man and old theology, they have motion, and the very opposition which they raise only accelerates their progress, until all will come to the knowledge of the truth.

If you place iron in the earth it is magnetized and demagnetized from day to day; and by the laws of disintegration, the iron is oxidized and corroded, and by laws of affinities it is made at length to pass through a blade of grass, and forms that which gives me the element of thought.

The Convention then adjourned until half-past six, p. m.

Half-past six o'clock, p. m., the President called the Convention to order.

Mr. A. J. DAVIS said, man is like a horse on a ferry-boat, who backs, and backs, and still as he moves carries himself, and all the willing ones, across the river despite his own retrograde movement. Thus, with the mind of man and old theology, they have motion, and the very opposition which they raise only accelerates their progress, until all will come to the knowledge of the truth.

Put the same individual in hell, and let him be perfectly at rest, and you change the character of the locality, and hell itself would soon become a convert, and therefore depopulated.

Gold, silver, and copper form *trinity* which every church member, clergy and laity, do and will worship without discord.

Mankind lives in the first sphere of the spiritual world. They are the prefices of actual life, which is sometimes better than the book itself. Our existence here is the prefice of the book which will be written from page to page through the endless periods of future existence. There is nothing supernatural, but all that occurs in this world is the result of natural laws. This we are not taught by doctors of divinity. Doctor of divinity implies that Divinity is sick and needs a doctor. Who can say that a principle once established is ever abrogated? He who is without a shadow of turning has no change. The principles of his nature are unchangeable.

The sectarian world allows of no change nor alteration, and is, therefore, conservative. Of this class are all the old school of thinkers; while all those schisms which allow all truth, from whatever source, to find access to the soul, and by its adaptation to enlarge intellectuality, promote happiness and peace, is progressive. The progressives say that the first chapter of Genesis is figurative; while the conservative says it is literal. Now a literal idea in this connection can not have a significant expression. The book says, the serpent tempted the woman; and again, the book says, *He looked on all things which he had made and behold they were good*. If the serpent was good, whence, then, emanated the evil?

But, Mr. President, I look into the future, and, as a seer, I discover the great Protestant church broken in two; the one part will pass over to the progressives, and the other part to the Catholics. Then the fight must commence, and a most tremendous fight it will be. At the conclusion of which, the balmy wreath of peace on earth and good-will to men shall be woven, and placed on the brow of love and harmony, and universal peace reign throughout the earth.

But the doctrines of the Christian dispensation are peace on earth and good-will toward all men. How illy are these doctrines adapted to the teaching of the clergy of the past and the present ages! In the North the cold, calculating hand of avarice is preaching peace on earth and good-will to your purse-strings; and in the South, the same class of clergymen are preaching obedience to masters and submission to those who have covered their backs with crimsoned gore under the lash. Peace on earth and good-will to men!

The lawyer is disposed to create peace on earth by promoting discords, disaffection, and quarrels at the corners of

every street. He encourages the pouring spirits down in order to raise such spirits as will insure the largest fee.

The physician feels a lively interest in accelerating the motion of the public pulse, that as the amount of human misery and wretchedness increases, he may the more stoutly cry, Peace on earth and good-will to men.

The clergyman, also, cries, Peace on earth and good-will to men, and carries war to the knife against all denominations, sects, and creeds who do not believe with his own. If solicitous to insure peace, why not create concord and harmony among those who think with himself, and allay all dissensions between other castes or denominations. But the Catholic groups all into one fold, and what with wheeling and the thunders of the Vatican, he gives a through ticket, and hurries all on board the emigrant train.

Spirits are disgusting man as well as enlightening him. Man is but a little lower than the angels; reverse this, and read—the angels are but a little higher than man.

Shepherds, as well as all truths, are born in a stall and cradled in a manger. Every savior of the world is an outgrowth of the lower grades of society. The angels familiarize themselves with all—the servant-girl in the kitchen and the husbandman at his toil.

All, rich and poor, high and low, are within the sphere of influence. It is the leveler of human ambition and human aspirations; it blends all castes, all grades of society, into a comfortable union, and a happy converse with and foretaste of harmonic immortality.

Mr. JARVIS followed in a very happy strain, alluding in glowing colors to the period at which he was decapitated by theological domination, and rejoiced that he was found worthy of so great a sacrifice for the truth.

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Mr. DAVIS arose and thanked the Convention for the kind notice taken of his humble efforts. He felt proud that that epoch had arrived in which Harmonialists could meet on one common platform, and embrace with one fond, endearing clasp of brotherly affection the great race of man, without distinction of sex, color, or pecuniary advantages.

2d. Resolved—That the thanks of this Convention be tendered to Bro. A. J. Davis for his amiable and gentlemanly bearing; for the efficient and timely aid during the sitting of this Convention, and for those eloquent and placid addresses to which we have listened.

Mr. Davis arose and thanked the Convention for the kind notice taken of his humble efforts. He felt proud that that epoch had arrived in which Harmonialists could meet on one common platform, and embrace with one fond, endearing clasp of brotherly affection the great race of man, without distinction of sex, color, or pecuniary advantages.

2d. Resolved—That this Convention thank Mr. Ira Hitchcock, their president, for the able and efficient manner in which he has conducted the proceedings of this Convention, and for the kind and brotherly attention paid to each member.

Mr. Hitchcock replied that he was happy to have had the honor of rendering himself useful, and should carry through life the sweet reflection that two days of a life had been spent with those whose good works flow out in harmonious care for the body, soul, and spirit; that he had formed associations from which he was loth to part, and trusted that the future would develop an amount of harmony so much increased as their capacity for its enjoyment increased.

The Convention then adjourned *sine die*, after a session of two days and evenings, in which the most uninterrupted harmony marked its deep impress on the recollection of all in attendance.

Mrs. SARAH H. VANDUSEN, a medium, of Wampsville, Madison Co., becoming clairvoyant, spoke as follows:

God is a Spirit, and they that worship him must worship him in spirit and truth. There are three individuals noticed in this sentence: the father, the spirit, and the truth. Truth will exist forever, for it is a part of God. As a spirit, I do not think all contained in

## SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, FEBRUARY 11, 1854.

## TO CORRESPONDENTS.

**Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers key are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.**

## A FREE PAPER.

When we affirm that the *TELEGRAPH* is a *free Paper*, we do not mean that we exercise no sort of control over its columns, or that we may for a consideration resign its management to any party who may have a private purpose to accomplish.

No one is authorized to infer that it may be employed as the vehicle for vulgar or profane ideas or language. It is not a species of *safety-valve* through which the ignorance and egotism of every scribbler may find vent. By free speech and a *free paper* we do not intend to imply that every captious scribe is at liberty to take undisputed possession of our columns, regardless of the legitimate objects of the paper. Nor can any one reasonably expect to appropriate our space to a vain discussion of his personal claims to notice; he can not occupy it with caviling and useless criticisms; with coarse denunciations of the honest views of others, nor yet for the purpose of advertising his hobby, whether that be the last panacea, a patent machine with a new motor, or the most approved mode of saving the world. Such men are not the accredited interpreters of freedom; at least, they are not authorized to interpret for us. The freedom which we prize and desire to exemplify is equally removed from that despotic authority which labors to make its own contracted thought the universal law of the world, and that liberty—falsely so-called—which consists in the absence of all rational and wholesome restraints—in a license as loose as the definition of freedom on which it is sanctioned and defended.

But in claiming that our journal is *free*, we certainly have a distinct idea of what we desire to convey to others. We mean that it is open to an honest, intelligent, and candid expression of different views on the great questions whereof it treats—that it ever shall be—and that the views of a correspondent are in no case required to conform to those of the editors or proprietors, to entitle the writer to a fair hearing and a dispassionate judgment. Nor shall we stop to controvert the ideas of every writer that does not agree with us. We have too much to do, life is too short, and its responsibilities are too numerous and sacred to warrant such a use of time. We can not think it necessary to repeat in every number of our paper what should be evident to every enlightened mind, viz.: that we are not responsible for the views of our correspondents. We have more than once reminded our numerous readers that they should look to our own articles—nowhere else—for an expression of our views, and that we must not be understood as giving an unqualified endorsement of the articles contributed by others, merely because we permit them to appear without comment. Our prevailing mood is not at all belligerent. We are not disposed to quarrel with any man on account of the views he may be pleased to entertain, and we are happy to know that our readers, with very rare exceptions, have intelligence enough to decide for themselves what to accept and what to reject. At the same time, we trust that every Spiritualist will be generous enough to give as much freedom as he requires.

Occasionally, however, we are complained of for granting so much indulgence to those who inculcate opinions that are not altogether acceptable to the parties aggrieved. "I can not adopt such notions," says one; "The editor himself does not believe a word of it," says another. Now, that we should give place to ideas that neither our readers nor ourselves are able to accept, regarded by a very limited number of our patrons as a fundamental inconsistency. That the persons who entertain this opinion, and are disposed to complain, are actuated by good motives we have no doubt; at the same time, we do not think that the objection springs from enlarged and humane views, or that it indicates much reflection on the part of the objector. Whenever we can not embrace the views of another, we naturally conclude that of a necessity he can not receive our own. Under these circumstances mutual toleration is required, and will be exercised wherever the claims of justice and humanity are duly respected.

Some months since a subscriber discontinued his paper because we gave place to an article from a Pennsylvania correspondent containing Atheistical sentiments. He "did not subscribe for such a paper." In other words, he did not wish to extend his patronage to a journal that contained, in the course of the year, one article that did not tally with his own peculiar views. He would have all men free to inculcate precisely what he believed. We have as little sympathy with Atheism as any man can have, but we do think that if a man has a God that is in any way superior to the popular divinities of Fashion and Mammon, he can very well afford to allow the man who has none at all to tell the story of his poverty and not take offense. In our humble opinion the great inconsistency consists in claiming freedom for ourselves while we deny the boon to others. This idea of free thought, which only permits a man to think as we do, affords about as much scope as the boy was granted who desired to "go a fishing." "Yes, John," said his maternal guardian, "you may 'go a fishing' when you please, but mind, my son, don't you go near the water." To talk of liberty while we insist on such limitations as are utterly hostile to the most cherished rights of mankind, is attempting in a clumsy manner to hide the petty tyranny which must disguise itself in empty declamation about equality and humanity before it dares to strike at the freedom of the world.

T. L. HARRIS.—Several days since we received a brief note from Bro. II., together with three poems. In the former, which is under date of Jan. 15th, he says: "I expect to be in New Orleans to-morrow morning. It is a glorious, calm night; we are on the Gulf, but land is in sight. All well. Yours, ever—T. L. H."

Mrs. FRENCH, of Pittsburgh, Pa., is now stopping at the Irving House, where she will receive the calls of her friends and those who may desire to investigate the Spiritual phenomena, of which she is a noted medium.

## A LETTER FROM THE JUDGE.

The subjoined letter from Judge Edmonds reached us just as we were about to make up the inside of our paper. We delay the press long enough to enable us to give it to our readers in the present issue:

Thursday, Feb. 2, 1854.

IN THE CARS, WEST OF ROCHESTER.

MESSRS. PARTRIDGE AND BRITTON.

Dear Sirs: We have had no time to write you as we promised; for, from the moment we arrived at Utica on Monday morning, until we left Syracuse this morning at 4 o'clock, we have been so engaged all the time with the crowds of people who have surrounded us, that we could find no time to write a word, and my only chance of letting you hear from us, prior to our arrival at Cincinnati, will be to avail myself of the delay at the different stations on the route, and use a few minutes at a time with my pencil.

Our lectures have been exceedingly well attended, having crowded houses every night, and our time has been occupied by the throngs of friends till a late hour at night, so that unless we locked ourselves in our rooms, we had no time to prepare a lecture.

I mention these things to show you how deep and earnest is the interest in the subject of Spiritualism, which seems everywhere to be awakened.

Our advent at Utica was heralded by a furious assault on the cause from the press and the clergy. They united in a common cry of condemnation, and seemed to aim at inducing people to flee from us as from a walking pestilence. I send you some of their articles, that you may judge with what nonsense and intolerance alike they witness the approach of a cause which is inexpressibly dear to those who understand it, and unpopular only with those who will not investigate it, or investigating, fear its war upon the selfish propensities of their nature.

The effect, however, was not what they anticipated. Their clamor only tended to awaken attention, and that is all we ask, you know—the rest is certain enough, as no honest mind has ever yet investigated without believing.

We were told before we left Utica, that a very great interest was awakened there, and that almost every body was talking of Spiritualism. Some interesting cases came to our own knowledge. One was of a lady of a very clear, intelligent mind, who waited upon us for consultation, and informed us that, until the previous evening, always looked upon Spiritualism as a delusion, and had attended our first lecture to oblige a friend. She became interested in the view of it presented to her, and wished to investigate. On her return home, she formed a circle with a few friends, and was very soon partially developed as a writing medium, and wrote a sentence, which she said she knew was from some source other than her own will.

We delivered lectures at Utica on Monday and Tuesday evenings, and at Syracuse on Wednesday. The first lecture was devoted to the manifestations, the explanation of them, and their consonance with those of former times, recorded in history, sacred and profane. The second related to the religious principles embraced in the revelations, and the third to their influence on our temporal and social relations.

We have met a number of very excellent mediums already in our route, and they are mediums not merely for the rappings and tippings, but for the higher and more intellectual class of manifestations. They are of both sexes, and bid fair, with proper culture, to become soon very valuable instruments in the spread of the gospel of truth.

At Utica we were glad to find the subject treated by the believers with great good sense and without the fanaticism which we are frequently compelled to lament. They are not very numerous there yet, but if they conduct their operations with the sound judgment thus far displayed, the cause will make rapid progress among them and be established on a firm basis. Messrs. L. M. Taylor, Wm. Bristol, A. Kissam, Lyman L. Curtis, Wm. Kingsbury, and A. Rogers, who are the leading men among them, are all men of character and discretion, who are not afraid to speak the truth as they find it, nor easily led away by any excitement. In their hands the cause is safe.

We were at Syracuse only a few hours and therefore had very little opportunity to become acquainted with the friends there. Those, however, whom we did converse with interested us much by their good sense and their zeal. Some of them came from quite a distance, thirty and forty miles, to attend the lectures.

Thus far we are very much gratified by our progress, and are not disappointed in finding many, very many, more believers in our faith than the superficial observer has any idea of. Ere long it will not be so terrible a thing to speak out, and then the world will see a moral force, of whose existence and extent it has now very little conception.

Our next stopping-place is Columbus, Ohio, for which city we are now bound.

Yours, truly, J. W. EDMONDS.

## SPIRITUALISM IN WASHINGTON.

SPIRITUAL TELEGRAPHING.

DEAR SIR :

Among the various forms of spiritual manifestations which have been exhibited in this city during the present season, there is one which is new to me, although I am told it has not been uncommon, for some time past, in circles at Philadelphia and some other places. It is called *spiritual telegraphing*. Within the past month, messages from persons in other cities have repeatedly been received by circles convened here in Washington, through the sole instrumentality of Spirits. Neither mail-bags, railway cars, nor telegraph wires were employed in their transmission, and yet they were received as accurately, and more promptly than the dispatches sent daily from various points of the country over the ordinary lines of telegraph! I have been present at the reception of several of these messages thus conveyed by the viewless couriers of the Spirit-world, and can testify to the superiority of the new system in point of celerity of transmission over that of the Government mail service, or even of the magnetic telegraph itself. Truly, we have fallen upon an age of wonders indeed,

"The light-outspeeding telegraph"

is surpassed by a system of communication which transcends in speed the lightning itself. But the age upon which we are entering seems destined to be characterized by *mind*, and the display of those hitherto occult forces of the human soul which may yet prove themselves to be in their nature closely akin to the more sublimated forms of electricity with which science has already made us acquainted. Every age has had its great characteristics, by which it has been strongly stamped, and is now recognized. The world has passed through its rudimentary and barbarous age; it has had its age of war and

physical force—the iron age—which in turn has been succeeded by the age of gold—the era of enlightenment. Do not the wonderful discoveries and inventions of the past twenty years indicate the approach of still greater revelations? What is the great discovery of Morse but the herald of a still grander truth now about to be made plain to all men, and the manifestations of which are seen through lines of action almost parallel with (but above) those of "electricity?" The discovery of the magnetic telegraph seems to be the highest and the final achievement of human invention in that line, and it stands, like the precursor of a new revelation, on a sort of borderland between mankind and another and higher plane of existence, with whose inhabitants and laws we are soon to be made better acquainted. The similarity of agencies and of action between the ordinary telegraph and the "Spirit-rappings" is very significant. The silent lines of the magnetic telegraph, extending through nearly every State, by means of which time and space are almost literally annihilated, and the husband in Boston is enabled to converse with his wife in New Orleans, may, after all, be but so many fingers pointing significantly to the possibility of a system of equally expeditious communication without wires.

The process of receiving these spiritually-telegraphed messages is this: A friend at a circle in New York, for instance, wishes to communicate with a circle in Washington, on an evening when he knows such circle will be in session. Upon ascertaining that a Spirit is present who will take the communication which he wishes to send, he either speaks it aloud or writes it, and the next moment the medium in the circle at Washington is taken with a sudden shaking of the arm, and the fingers are made to drum upon the table with a clear, regular, ticking sound, very similar to that produced by the instruments employed in the offices of Morse's telegraph. This

seems to be done to inform the company of the nature of the communication about to be given, for it is a ceremony employed by the Spirits on no other occasion. Soon the message is commenced to be spoken through the medium—slowly, irregularly, and somewhat indistinctly at first, but becoming stronger and clearer in tone as it proceeds. I quote one or two of the communications thus received at a circle in this city:

BALTIMORE, 7 o'clock, 8th Jan.

"Mr. P.'s love to Mr. and Mrs. L. and Miss L. I shall meet the association at 8 o'clock, in their new hall. Expect a large meeting, as all of the members have been informed of my arrival. All looks well. My regards to all my friends. Good-night. Henry Clay's Spirit brings the message."

PITTSBURGH, 7 o'clock, Jan. 15.

"——'s Spirit brings this message, and I have been here some time trying to impress you, but the Indian chief, Logan, is with you, and I could do nothing with you until now. Mr. P.'s love to Mr. L. and all the family. He is well, and having a good time of it. Everything is going on well. A great place this Pittsburgh. Mrs. French sends much love to your family. She says she knows where you live, and is coming right straight to the house. She hopes to see you soon. Give my love to all at Mrs. —'s, and all the spiritual friends in Washington, not forgetting Mr. D. and Captain P., who I know are with you now."

[The two gentlemen last named were here on a visit from New York, and Mr. P. had been informed of their presence here by his attendant Spirit.]

The accuracy of these messages was proved by the subsequent reception of letters from Baltimore and Pittsburgh, through the mail, in which they were copied, word for word. This arrangement, in the above cases, had been agreed upon before the party sending them had left this city, as a test.

Other messages, from different individuals, were received at various times, and although some of them were very beautiful, and furnished a good test of the reliability of this method of communication, they are withheld from the public account on account of their personal and private character.

The allusion to Mrs. French needs an explanation. She has since arrived here, and confirms what we had previously received from an intelligence purporting to be her own Spirit, which was here while her body was in a trance at Pittsburgh. This is a matter which I do not understand fully, but perhaps it can be satisfactorily explained.

## DIGEST OF CORRESPONDENCE.

Mr. S. S. GERMOND, of Dunkirk, N. Y., writes that a new impulse has been given to the cause of Spiritualism in that town, by the opposition. One of the clergymen of the place had been lecturing against it, his special effort being to "use up" Judge Edmonds' book. He denounced the latter as a senseless jargon, and thought that the communications and demonstrations which it related might be accounted for either upon the basis of some law of magnetism, or as an interposition of the devil. We see nothing very strikingly original in these positions, but we learn from our correspondent that the Rev. gentleman promised to explain the whole affair, at some future time, on scientific principles. This has often been done, but the worst of it is, it won't stay explained. If, however, our clerical friend has any new light tending to implicate either magnetism or "auld horny" in the authorship of these modern wonders, we hope he will let it shine forth, that the world may have the benefit of it.

CHAPTER FIRST, IS DEVOTED TO "TRANSFORMATIONS."

Creation is a series of relative dependencies. Nature flows from lower forms to higher. Only so much of the inferior forms of being perish as is not essential to the life of higher forms. Nothing absolutely perishes; all things save God and truth change. Invisible intelligences eternally preside over the mysterious transformations of nature. Physically, man is transformed in the flesh—he takes on periodically a new body. The soul keeps pace—the transformations are upward, and the last on earth (called death) is the most glorious.

Chapter third, urges that "God is no respecter of persons." The Jews were only the chosen people by their own assumption. God made the earth as much for you and me, as for Abraham and Joshua. One law governs all; one fate awaits and accompanies all. Jehovah is the "God of Abraham, Isaac, and Jacob," but as much so of Mahomet, Socrates, and William Tell—He is the God of all existences. Jesus was, also, no respecter of persons; nor is any truly exalted soul.

Chapter fourth reasons beautifully upon the paternity of God, "Our Father," as evidenced in the whole economy of life and nature.

Chapter fifth, is a talk of "Familiar Words to a Circle." Its spirit is intelligent and reverent.

Chapter sixth, is upon "The Resurrection and the Judgment." The idea of bodily resurrection is discarded. If mankind are raised in their earth-bodies, in which—considering the periodic transformations, and the thousand new forms into which the gross elements of our being pass, when cast from the soul—of our earth-bodies shall we be raised: the young or the old—the healthy or the diseased—the whole and perfect, or the maimed and deformed?

A general Judgment is also discarded. We are being continually judged. The instant we sin, penalty is inflicted. If there was to be a general Judgment, why have Moses and Elias, and all the prophets been admitted to heaven in advance? If not admitted, in what state intermediate have they lain? Can there be a general Judgment, and yet some pass without it! Absurd ideas; God is judging us perpetually. He will exalt us all in due time to a full perception of truth, and the full enjoyment of his presence and love. There is no devil, save of human creation—devils are the necessary consequence of false creeds and false views of God.

Chapter seventh, is on "Expiatory Offerings." Tithes and material offerings to God are curiously "devised necessities," that churches may have revenues, and priests the fat things of the land. The fatted lambs and kids are laid upon the altar, that they may be drawn behind the altar with the "flesh hooks," for a priestly feast. Christ never declared that his death was to be a proprietary offering. God asks reform, and not execution.

Chapter eighth, is devoted to "The Bible." The Bible is good and acceptable, so far as it is applicable to our needs. It is to be tried, like all testimony, by our reason. We can believe no more than we are convinced of. To assert a fact is not to establish one, nor can we believe simply because we are commanded to, whatever the presumed or assumed authority. Much of the Bible is a record of current facts, of no more value and of no greater weight than those of any other equally reliable record. They have nothing to do with our physical or moral being. No book can be *inspiration itself*, but only the result of inspiration. Inspiration is felt, its impressions only are recorded. All Scriptures, beyond their palpable and practically good moral or other teachings, have been an immense tax upon the credulity of mankind. Jesus wrote nothing. We have to take all he uttered second-hand. If it commands itself to our reason, we accept it. Was all he uttered recorded? If not, how much of the "Word of God" has been lost? God does not thus lose his revelations. He writes them in and over a greater and older volume than the Bible, and they are intelligible to all ages and races.

And thus "The Religion of Manhood" is traced onward, through "Regeneration," "Angelic Ministry," "The Manhood of Jesus," "Practical Religion," "The Destiny of Matter, etc." The glimpses we have given of the spirit of the foregoing chapters will enable the reader of this review to judge of the further treatment of the subject. In the main, we have found little to condemn and much to approve. Fault may be found with the boldness of the book, or rather of its utterances but it will be easier to find fault than to refute. To such as wish to see gray errors and time-honored bugbears shaken by the manly power of reason we recommend "The Religion of Manhood." It is a volume of only 250 pages, soon read, and easily understood. It deals in no abstractions, but is, evidently, an earnest home-thrust for the truth—or what the author or inspirer believes to be truth—from beginning to end.

MOVINGS OF PHYSICAL BODIES.—Mr. J. W. Kilgore, writing from Henry County, Tenn., relates a case in which a table was placed on a man's head by Spirits, after which it could not be removed either by himself or others, till the Spirits gave permission. On being requested, the Spirits who placed it on his head gently lowered it again to the floor without contact with any person in the body, except with the tips of the medium's fingers. "On another occasion," says our correspondent, "three small girls (mediums) were seated on a bench some six or eight feet long, when the bench began to move. The girls were then requested to lift their feet from the floor, which they did, when, by request, the bench moved half way round on one end, and then jumped from under them, leaving them seated snugly upon the floor." At a schoolhouse in the neighborhood, a bench made of green wood mysteriously rocked to and fro with the slightest contact of the medium's fingers. Our correspondent deems this latter phenomenon a complete refutation of the philosophy of those who suppose that such movements are owing to the action of electricity, and can not be manifested when green wood, which is a good conducting substance, is made the subject of the operation.

brotherly unity in the heavens to which such elevation necessarily leads them. This unity will constitute the church of the future.

Mr. HIRAM BLACKMAN, writing from Noble, Ia., states some test questions put to Spirits, and the answers received, which are of a convincing character, but which, however, are of a nature too familiar to our readers to demand publicity. Mr. B. expresses a wish that some of the lecturers on Spiritualism, in passing through that section of the country, would give a call at his place.

## THE RELIGION OF MANHOOD.\*

Here is a volume which we have read with care and satisfaction. Professively of spiritual origin (according to the author's introduction, and a preface by A. E. Newton), it bears no particular internal evidence that it might not have been uttered by a clear, comprehensive, and logical mind. Its title indicates its contents. It is a terse and powerful appeal in behalf of reason, science, fact, and human experience against the dogmas and shams of creed-men, since the world began. We are not sufficiently acquainted with Dr. Robinson to judge intelligently whether he

## NEW YORK CONFERENCE OF SPIRITUALISTS.

Reported Phonographically by T. J. Ellinwood.

On Tuesday evening, January 31st, a large and respectable audience assembled at Dodworth's Hall, 800 Broadway.

Mr. P. E. FARNSWORTH was the first who occupied the platform, and addressed the Conference as follows:

When I am asked, as is frequently the case, whether I am a believer in the "spiritual manifestations," I find it very difficult to give a concise, and at the same time, comprehensive answer—one that will express the truth and convey no wrong impression. When you have heard what I have to say on the subject, you may, perhaps, be able to judge for yourselves whether I ought to be classed among the "believers."

That you may be able to understand, in some measure, what was the character of the mind which I brought to the investigation of this subject, I will say, in brief, that I am a descendant of Puritanic ancestors; have been educated, so far as my education in that direction has extended, in the Calvinistic school of theology, and the inculcation of its doctrines and dogmas was blended with the earliest instructions I have any recollection of ever having received. Candor, however, compels me to state, that since I have been in the habit of thinking and reasoning much for myself on religious subjects, my mind has not followed altogether in the old beaten track, to which circumstance you may be indebted, for ought I know, for my appearance on this platform this evening. I have never so far wedded to any peculiar views of my own, or of any one else, that I have been unwilling to examine whatever has claimed, either in science or theology, to be of importance to the race.

Of the science, which, according to the different phases of its development, takes the names of mesmerism, animal magnetism, pathology, clairvoyance, electro-biology, etc., I had long since seen sufficient to convince me that there was underlying the whole a natural law or principle which might, perhaps, when better understood and more fully evolved, be of some practical benefit to mankind. *To that principle* I had supposed, until quite recently, were to be referred all the so-called "spiritual phenomena" of the present day. Hence, I was quite willing to leave the investigation of the subject to those who had more time than myself, and could bring to bear upon it a greater amount of scientific knowledge and research.

From the investigations of such men as Robert Owen, Prof. Faraday, Prof. Fowler, and a host of others, not even excepting the learned Bulloch Doctors, the public had a right to expect much for the cause of truth; and when I saw all these men come out of the investigation either full believers in the supernatural origin of the manifestations, or else with a lame theory that served only to stultify its author, and to involve still more inexplicably the subject it professed to explain, I must confess that I was led to believe that the subject might be invested with an importance and significance that, at least, had not accorded to it, and I therefore resolved to embrace the first favorable opportunity of seeing something for myself. Although the result in my case has not yet been altogether satisfactory, I do not regret having given a little time to the subject, especially as it has been taken from my seasons of relaxation, rather than from my hours for labor. The individuals through whom my investigations have been mostly made, are Mrs. Brown, of Twenty-sixth street, and Mr. Conklin, of Howard street, to whose uniform kindness and attention I am greatly indebted, and desire thus publicly to bear testimony. Now for the evidences received.

My first visit at Mrs. Brown's was made on the evening of the 25th of November last; but as the tests received on that occasion, as well as on the occasion of my first calls on Mr. Conklin, have been made known to you already, through the columns of the "TELEGRAPH," and also, as I am informed, from this platform, I will only briefly allude to them here. They consisted in my receiving, from an intelligence purporting to be the Spirit of my father, correct answers to a large number of mental and written questions, concerning the import of which the medium could have had no knowledge. Among the answers received were the dates of my father's birth and decease, neither of which I could then have given correctly myself. Also, in reply to a mental call for the Spirits of my departed sisters, sounds were heard so unlike those before received as to call from Mrs. B. the remark, "That was the rap of a female Spirit!" I also received on this occasion a communication which was referred to and continued the second evening, following at Mr. Conklin's, where I was then an entire stranger. I might also mention the selection, by the unseen intelligence, of my father's and sisters' names, and that many times, and always with unerring precision, from as many as fourteen different papers, all having precisely the same outward appearance; but such tests are now too common to possess any interest for most of you.

On a late occasion I called on Mr. Conklin in company with a friend of mine who is somewhat advanced in years, and who bears the very respectable title of Deacon. This was his first, and, I believe, last interview with the "Spirits." When it came to his turn to ask questions, after ascertaining that the Spirits would converse with him, he was requested to prepare the names in the usual manner for the Spirit to select its own. This I did for him, as his eyesight was poor, writing the names as he whispered them in my ear. When one had been selected, he retained it in his hand, without knowing which one he had got, while the medium asked if the Spirit would write out the name! It assented, and very soon wrote, "Rebecca," in letters that were perfectly legible. The Deacon then opened her paper, and found, to his astonishment, that the names were the same, except that I had spelled it with two 'e's, and it was written with a k. I pointed out the discrepancy, and asked what it meant, when he remarked, "She always spelled it with a k!" Without giving us any information as to the relationship this person bore to himself, he asked, "Has Rebecca any thing to say to me?" The following was then spelled out, through the alphabet, in answer:

"Much. That which makes life pleasant can be found in the sounding echoes that are startling the old rains of sectarianism! God, my son, never designed that his works should not expand. The soul that manifoldly throws off its shackles and breathes the pure essence of mental freedom, will grow in knowledge and wisdom. Look well to your freedom. See if your soul does not yearn for something more tangible than the tautologies of men. That tangible evidence can now be found in the Spiritual Manifestations!" GEORGE FOX, AND THY MOTHER, REBECCA."

The Deacon then remarked, "She was my mother." The question was then asked by him, "Has Rebecca any thing more to say to me?" The answer was given by writing, as follows, "Sarah will try to communicate with you the next time you sit in the circle." To my question, "Who was Sarah?" the Deacon answered, "She was my wife."

On another occasion, at Mr. Conklin's, in answer to my inquiry for some Spirit-friend to converse with me, a sister-spirit responded, and gave her name, from which I learned that it was one who has been but a few months a resident of the celestial spheres. Thinking that she was not sufficiently advanced to be able to communicate freely, I hesitated to question her, whereupon she called for the alphabet and spelled out the following:

"You form a conclusion in your mind too hastily, my dear brother. I am not as far advanced as I could wish, yet I can, without boasting, sound a welcome from this happy state of progression. I have longer yet to learn. When you think of your dear, dear earthly brothers, and will be one of the first to greet their Spirits home."

The next important test received was from my oldest Spirit-sister—one who departed this life when I was but a child. Sitting in a circle at Mr. C.'s, a communication was written out and signed with the name of my sister borne after her marriage, given in full. Now this lady was born, married, and died in New Hampshire, and her name had never before been mentioned in New York, to my knowledge, outside my own family; neither had I thought of her at all during the day on which the communication was received.

On another occasion the following test was received: From several papers prepared in the usual way, containing names of persons of both sexes, one was selected, but allowed to remain on the table unopened to await the fulfillment of the Spirit's promise of writing it out. While waiting, a communication was written addressed to another gentleman, which commenced as follows: "With the lady's permission, I will say a few words to you while you are waiting." This was the first intimation we had of there being a lady in the case, but a communication was soon received, signed "Mary," and the paper on being opened was found to contain the same!

I might multiply instances similar to those already given to a great extent, but it is needless, and I will therefore mention but one more case. While sitting in a circle at Mr. Conklin's one afternoon, two gentlemen came into the room who appeared to be entire strangers to all present. Being in a hurry, they refused to take seats, but stood near the table waiting an opportunity to converse. When it offered, one of them put his hand on the table and the following dialogue ensued:

*Question.*—Is there any Spirit here that will converse with me?

*Answer.*—Yes.

*Question.*—Who are you?

*Answer.*—I am number six.

*Question.*—What have you to say to me?

*Answer.*—I only wished to greet you.

(Signed.) S. R.

The gentleman then took a pass-book from his pocket, and remarked, "I am willing now to explain to the circle what this means. I have here my Spirit-friends all numbered. Look at number six." On examination we found that number six was a name of which the letters given by the Spirit as above are the correct initials.

Such are some of the facts in the case that have come within my observation. I am aware that to most of you there is nothing new or unusual about them. They are such as are received by almost every candid investigator; but connected with them are many little circumstances that go far toward convincing the mind which can not from their nature be given to the public.

Now, since I find nothing in the character of the facts themselves, nothing in reason or Scripture to forbid the conclusion, and especially since science has so signally failed to account for the manifestations on natural principles, I am willing to take them at what they profess to be, veritable revelations from the Spirits of departed human beings.

This much granted, the next inquiry (and one to which I confess I have as yet been able to find no satisfactory answer) is, what is the significance of this new revelation, to what does it tend, and what are the practical benefits that those who still tabernacle in the flesh are to derive from it?

I can not think that great things have yet been accomplished, and in regard to the future great and beneficial results that are to flow from intercourse with disembodied Spirits, I must say that I am profoundly skeptical—that my faith is extremely weak and wavering. Am I told that the Spirits have already converted multitudes of infidels and skeptics to a belief in spiritual existence and the immortality of the soul? I grant it; but if, at the same time, they have failed to lead them in that "straight and narrow way," which alone conducts to eternal life, their mission to them is, perhaps, worse than a failure. How many (allow me to ask, as a believer in the Gospel which it was the mission of our Saviour to proclaim) of all the converted infidels have been led by the Spirits to the exercise of that repentence and faith that are inculcated in the New Testament as the only basis of salvation?

It may be a source of comfort and consolation to the afflicted to be able to hold converse with the dear departed ones; to know from themselves that they are happy—that they still retain their identity and human sympathies. But if this communion tends to lead the soul away from God, the great Source of all consolation, and from Christ, the "Way, the Truth, and the Life," and if it deadens our sympathies with the living, and destroys our interest in the great actualities of this life, then, I submit, it is an evil rather than a benefit.

As teachers of theology and religion, the Spirits are evidently as unreliable as our earthly guides, since their doctrines are as various as the minds of the media through which they come, or as those for whose benefit they are intended. Some are sufficiently dogmatical and rigid to suit even Calvinism itself, while others are so very liberal as to encourage all, of whatever name or character, in the hope of a glorious future! I know it will be said that we are to judge of their teachings by their intrinsic merits; but in forming this judgment every one will bring his own prejudices to bear, so that what to one will bear the internal evidence of being good and true, to another will bear the same evidence of being false and heretical. So, I ask, what have we gained here by the Spirits after all?

But it is said that we need a new revelation—that as an antidote to the great moral and social evils that exist, the Gospel and the Church, have proved a failure. Now, my friends, bear with me, for I must say, that notwithstanding all the invectives and reproaches I have heard heaped upon it by some who claim to be Spiritualists, I still love the Church. My sympathies are all with it, and my confidence in it, or rather in its Great Head, is unshaken. Corrupt and full of antagonisms as it may be, I believe it is yet the hope of the world, and the great conservator of nearly all the vital religion and true godliness that still remains in the world. I admit that it has not yet grappled with and overcome all the giant evils that exist among us. But where its spirit and action have not been aggressive, they have been eminently conservative.

Christ once said to Peter, "On this rock will I build my Church, and the gates of hell shall not prevail against it." Now it is true of the Church of our day, and of our city, that if the gates of hell do not prevail against it, neither does it prevail against the gates of hell, that are everywhere wide open, almost beneath its very shadow! But I am not of those who believe that the mission of the Church is ended, and I think that we have had some indications of late that it is beginning to feel the necessity of being more aggressive in its spirit and action.

I am not here, my friends, to apologize for the faults of the Church. To its shame it is said, that while it has some three hundred temples in this city, many of them magnificent and costly in their structure and endowments, humanity is perishing in our very midst, not only for the bread of life" to nourish the soul, but also for bread to prevent starvation, and thus keep soul and body together. Yes, there are evils in society as it exists among us, that are not able to gain the ear of the Church, cry unto Heaven; and if it be the mission of the Spirits to right that which is wrong, I will not oppose them, lest haply I be found contending even against God! If it be their mission to make man love his fellow-man, so that the hungry be fed, the naked clothed, the lost reclaimed, and the poor have the gospel preached unto them, then I say, God grant that it may speedily be accomplished!

Dr. GRAY followed with a few remarks on the subject of the improper conduct of mediums, which was suggested to him by a friend, who considered such conduct the great "stumbling-block" in the way of a strong faith in Spiritualism, and who thought that if this new movement be God-directed, it should be more harmonic with itself.

The speaker also spoke of the motives by which individuals should be impelled while seeking intercourse with Spirits. Experience had satisfied him that if they are actuated by an earnest desire to arrive at truth, they will be certain to receive it; and he argued that if this proposition be true, its opposite must be equally true, and that if they seek communion with Spirits for unholy purposes, they will be sure to receive untrue communications.

The speaker closed with a few remarks on the subject of mental independence—a trait which he thought Spiritualists should, first of all, seek to possess.

Rev. Mr. CALTHROP said that, as a witness to the reality of spiritual manifestations, he had a simple, plain story to relate. Last year he came from England to this country, first stopping in Toronto. During the last four years he had been suffering from severe illness. He was unable to do anything—could not even walk or read without injury to himself. One day he chanced to be in a book store, when the salesmen asked him if he did not wish to purchase a book entitled "The Pilgrimage of Thomas Paine in the Spirit-world." He thought, from its curious title, that it must be a novel, and bought it. Not being aware that he had purchased the book in this country, first stopping in Toronto. During the last four years he had been suffering from severe illness. He was unable to do anything—could not even walk or read without injury to himself. 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## PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

## Interesting Miscellany.

## AN ANGEL BOY TO HIS PARENTS.

The following lines were written by Lucinda C. Merrill, Spirit-medium, aged 13 years, of South Royalton, Vermont.

Mourn not for me, for I have gone  
With saints above to dwell;  
Mourn not for me, nor breathe a sigh,  
For God is love, and all is well.

Mourn not for me, I was laid low  
By the rude hand of death;  
Mourn not for me, but smile the same,  
And tread the path of mirth.

Mourn not for me, nor dim one eye  
With sad affliction's tears;  
Mourn not for me, for grief will come  
In future, coming years.

Mourn not for me, nor solemn grow,  
Nor clothe your house with gloom;  
Mourn not for me, nor chain your thoughts  
Within the dismal tomb.

Mourn not for me, because life's morn  
So quickly passed away;  
Mourn not for me, so early borne  
To bloom in endless day.

Mourn not for me, because I passed  
From a tender parent's care;  
Mourn not for me, for you I watch,  
And all your sorrow share.

Mourn not for me, because I won  
So soon my earthly race;  
Mourn not for me, I passed away  
Ere sin had left a trace.

Mourn not for me, nor o'er the spot  
Where'er my body lies;  
Mourn not for me, for I have found  
A home above the skies.

Mourn not for me, as in the tomb  
Where all is drear and sad;  
Mourn not for me, I've joined my hand  
With all the fair and glad.

Mourn not for me, but watch the rose  
You've placed upon my breast;  
Mourn not for me, for, like that plant,  
I slowly sank to rest.

Mourn not for me, I passed away  
From earthly parents' side;  
Mourn not for me, I took my flight  
Beyond man's mortal sight.

Mourn not for me, but weep for those  
Who loving were and kind—  
Mourn not for me—for those dear ones  
Whom God hath left behind.

Your happy boy,  
MORTIMER.

## WHOSE TEACHINGS ARE VAIN?

BIOELOW'S MILLS, INDIANA, Jan. 19, 1854.

MESSRS. PARTRIDGE AND BRITTON:

Dear Sirs—It is a glorious privilege to follow one's holiest aspirations, to search for truth in the works of God, rather than in a theology whose way is so narrow that few only can be saved.

I was once a believer in that "patron saint" of the orthodox, the devil, but his name has long since gone far below par in my estimation. How little can be enjoyed when one suspects his best thoughts originate from the pit, and believes all revelations from departed friends dictated by "seducing Spirits?"

Often have I been told, after exerting every energy for the elevation of my brother, that I preached "doctrines of devils," and called upon "Spirits that peep and mutter." How easy it is to select from the Bible passages to weigh down the rising soul! They accuse me of advocating a "vain philosophy." For centuries they have told of the future world, heaping curses upon those who doubted mere assertion. When we come to prove its reality, they cry "vain philosophy," "devil, " "devil."

Let us see where the vanity lies. A believer in Spiritualism lay wasting with consumption; he had thought himself too young to die; a few days before his death his wife sat watching him; his eyes were raised as if he saw a long absent friend; a smile came and lighted up his cheek; his wife thought, "I wonder if he sees Spirits?" he replied, "Yes." She did not know but that his mind was wandering. The next day she asked him why he said yes. "You asked me if I saw Spirits. I did see them." A holy calm was in that chamber as his life flowed out into the bosom of angels. An only child, two years of age, looked up as if its father was near it. To the weeping mother there was the hope of a world in that look; her tears were dried. As she toils all day she thinks, "he is very near me." A soldier of the Revolution wrested with death; his dim eye strove to penetrate the mists orthodoxy had thrown around him. "Twas fearful to enter the unknown, with no guide, no star shining beneath the cloud. All at once there was a light; his companion who had "gone on before" stood with open arms to receive him. There was a victory in that last strife more glorious than any he had known in the wars; his ear caught music in that last hour sweeter than any of the "songs of yore." The aged man passed on. A father and mother stood by two little earth-heaps; children, only children, had just been laid there. They thought, "Shall we ever hear their voices, gaze in their faces lit with love-lamps, or draw them to our bosoms once more?" There came a rapping upon the tombstone, and 'twas said, "Dear father and dear mother, do not weep for us, we are very happy."

A family—all save two—were gathered around the old hearth; the bright fire was blazing, and its glow was upon the wall and upon the cheek, but there were hearts there that yearned for the lost; they sang, but 'twas a sad song; as the last strain died away they heard sweet voices, ay, could it be the voices of dear ones gone? There was something of heaven there as they sang again,

"Once more that little group has met  
Within the walls of home."

A skeptic, with his deep sea-line of philosophy, strove to fathom the future, and he cried bravely, "Soundings at last," there is "no more beyond;" but there came "mysterious raps," a moving of tables, and shaking of hands, and, withal, a shaking of his old ideas, and he saw life come out of death, and went his way with a hope of eternal bliss deep within him.

The preacher cries, "Vanity, all is vanity!" Think you the wife, the soldier, the parents, the family, the skeptic will echo his cry? Will they give up their reality for his "myst-

tery of godliness?" He tells of a devil, a fall, a hell, and makes up a fearful compound of all the theological errors of past ages, which he deals out for "that wisdom which the world can not give nor take away," and strives to make us swallow it by holding up the fiery penalty for getting "wise above what is written," or being a "vain philosopher."

Is it vanity to know our destiny, to encircle earth with the light and love of the Spirit-home, to bring heaven among us? Then am I vain.

SANFORD NILES.

## THE THEORY OF VEGETATION.

BY PROF. MAPES.

My subject is a difficult one to meet before a mixed audience, so as to make it neither too practical nor too general. I will state principles and illustrate them by some anecdotes. The crops of one year furnish the raw material for the creation of those of the next. No particle of matter can ever be annihilated. For example: Ninety-eight per cent. of the dry material of every vegetable is carbon; though the vegetable be decomposed the carbon is not lost, but pervades the atmosphere as carbolic acid gas. We may look at the atmosphere as Nature's great storehouse. Let us trace back this carbon into the vegetable. The remaining two per cent. contain several constituents, most of them mineral. There are in nature sixty-three simple elements, so far as we know; of these fourteen only are to be found in organic nature. For instance, a piece of wood has two classes of ingredients: 1st, the organic, which once existed in organized nature; they may be said to be carbon, hydrogen, oxygen, and nitrogen. When we burn the wood all the carbon passes into the air. The hydrogen is found in water, and the same quantity now exists that existed on the first day of creation, and has always existed, either as water, steam, or gas. Burn the wood and the organic portion passes up the chimney; but when the carbon dissolved in oxygen loses its heat it becomes heavier than air and sinks to the earth. The inorganic portion remains in the grate pan, as lime, soda, potash, magnesia, silica, oxide of iron, oxide of manganese, alumina, etc. Without these the plant could not be created; therefore the art of the farmer consists not only in supplying the organic, but in allowing the plant to call on Nature's great storehouse for the inorganic constituents. On the outside of every ratoon or corn-stalk a glazed surface is observed; this exposed to heat will become glass, being silica. Glass with an alkali is soluble; if too much alkali is added in making it, it soon becomes dull. No truly practical farmer will allow his corn to lodge; he will apply (if needed) an alkali which will sufficiently dissolve the silica to enable the stalk to take enough of this glassy matter to strengthen it and prevent it from lodging. If he wants to strengthen an apple tree he will take silicate of lime, because lime is good for apples; but for a pear tree he will use silicate of potash. The bones of animals contain phosphate of lime. In the Mohawk and Genesee valleys, where thirty bushels of wheat were reaped per acre thirty years ago, there are now only twelve and a half. Why? Because wheat requires phosphate of lime; but the cows fed there require it also to make their bones, and the phosphate required for the wheat is carried away in every animal and pail of milk that is brought to this market. The farmers now begin to use bone-dust dissolved in sulphuric acid; it must be dissolved, because a plant can not take a hard particle and bite it as we would biscuit. The organic portion, it is true, must be received from the atmosphere, but generally the cultivator can assist; thus: there is in the atmosphere ammonia, a con-composition of nitrogen and hydrogen; the rain water washes it out of the atmosphere to the ground; the muscles of animals contain nitrogen, when decayed they go to make ammonia; but the clay (or aluminia) and the carbon in the soil most readily receive the ammonia. For example: bury a fishy duck in the earth, take it out and it has no fishy smell remaining. Water will not take ammonia, but the root of a growing plant will. After a shower a garden will look brighter than if you pour as much well water on it, because the shower brought down ammonia; but if you put a little sulphate of ammonia in the well water it will do as well. Now the way the good farmer will help the process is by disintegrating his soil, so as to present as much as possible of the clay and carbon to the ammonia, and have the greatest quantity of it received by the soil. Where did the soil come from? We may regard the whole earth as originally a mass of rocks, crumbled away by the action of water, sun, and air, to form the soil. The first growth would be a moss containing carbon, taken from the atmosphere; the moss decays, and the carbon becomes part of the soil; higher classes of plants succeed, and are added to the soil in turn. What the farmer has to do is to supply the soil with what it wants, as cheaply as possible. The more plants decay in the soil the more carbon it receives, and therefore the more easily it retains the gases presented to it. As to a seed, it contains a large amount of matter ready to supply the organic part of the plant; so the young plant finds all its food in the seed; but, when grown enough, it calls for inorganic food, and that it gets from the soil. It is a mistake among farmers to suppose that these manures filter down through the soil so as to be in a great part lost; they decompose and become gases. The deeper they are placed the more roots they will manure in rising. Passing up through twelve inches they will do four times as much good as through three. There is never any drought where the soil is well disintegrated, because a cold surface is there presented, on which the atmosphere necessarily deposits water—as you will see water collect, under the sun, on the outside of a cold pitcher. This water in the soil dissolves the inorganic matter and thus fructifies the plant. We may analyze a plant; but let us try to reconstruct it of the same materials and we will find there is a material residue, which has neither weight nor measure, which we call the principle of life, and which we can not control. It is an error to suppose that the sap runs down a tree—it always runs up. The moisture is carried off from a tree by the blasts over it; but the carbon, etc., which it holds, remain. Twelve gallons per minute of air are rendered by each person breathing incapable of sustaining life, carbon being exhaled, which makes it carbonic acid gas; but the gas passes away through openings small enough to contain common air. It will pass through cast iron, granite, etc. Sap never falls, except a small portion between the wood and the bark; on this principle a farmer puts a stake upside down (according to growth) to prevent rotting. Place one end of a ratoon in water, move the other end to and fro, and the water flies off by centrifugal force. The wind produces the same result in a tree. Fruits may be improved by removal.

The peach was originally poisonous, until removals have made it a fine fruit. The pollen from a red ear of corn will blow over all the field and hybridize all the rest. I have examined pollen and found it to consist of small balloons filled with hydrogen so formed that they travel through the air till they meet one of their kind. A thousand apple pits of the same tree will all give different fruits; to have the same fruit a graft must be used.

After giving a good deal of information such as the above, the lecturer concluded with an encomium on agriculture and its importance to the nation. He continued thus: We in large cities think we are wielding the destinies of the nation, but we are wrong; we are no more than brokers to the agriculturists; three-quarters of the country's capital is embarked in agriculture. All the activity in our large cities is only for the purpose of supplying our farmers with the commodities they require from abroad. One half of a per cent. added to the agricultural products of our country would be a better mine of wealth than California. The stupid son is generally kept on the farm, and the bright ones sent to college; but they come back, in time, to feed on the stupid one. The map of the United States is not on the Battery. We see the successful adventurers in our city, but not the large majority who fail. The corn of the United States will this year be 700,000,000 of bushels; this, at fifty cents a bushel, is worth \$350,000,000 of dollars; and the corn crop will not compare with the hay. The cotton crop will not compare with the oat crop; the dead logs packed into barrels are worth more than all the cotton crop; but the quantity of the latter is registered in the custom-house, and thus we think much of it. The horse-shoe nails used by the farmers of our country are worth more than any bank in New York; and the discoverer of a plow that would plow one inch deeper would do more good than all the discoveries in political economy since the days of Bacon.

A CIVIL WORD—"If a civil word or two will render a man happy," said a French king, "he must be a wretch indeed who will not give it. It is like lighting another man's candle by your own, which loses none of its brilliancy by what the other gains." If all men acted upon this principle, the world would be much happier than it is.

SWARING.—Profit or pleasure there is none in swearing, nor any thing in men's natural tempers to incite them to it. Though some men pour out oaths so freely as if they came naturally from them, yet surely no man was born of a swearing constitution.

A skeptic, with his deep sea-line of philosophy, strove to fathom the future, and he cried bravely, "Soundings at last," there is "no more beyond;" but there came "mysterious raps," a moving of tables, and shaking of hands, and, withal, a shaking of his old ideas, and he saw life come out of death, and went his way with a hope of eternal bliss deep within him.

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Yours, truly,

SANFORD NILES.

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